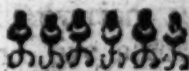


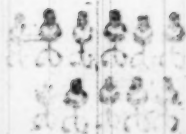
A  
CAUTION  
TO  
PROTESTANTS  
Not to Forsake the  
COMMUNION  
OF THE  
Church of ENGLAND.



LONDON:

Printed in the Year 1687.

CAUTION  
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OF THE  
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CAUTION  
TO  
PROTESTANTS

For Adhering to the Communion

OF THE

Church of ENGLAND,

In Opposition to

POPERY.

*New Rev 9ect 42 Nearly*  
**Y**OU are Members of a Church, *Imprimis,*  
in which you may assuredly  
find Salvation, if you conti-  
nue in it, and live according to its  
Doctrine and Discipline. For being a  
National Church, not subject to any  
Foreign Jurisdiction, nor owing any  
Obedience to the *Bishop or Church*  
*of Rome,* she might without Their  
leave

leave Reform her self; and accordingly did so, by the joint concurrence of the Civil and Ecclesiastical Power. The Bishops and Presbyters in Convocation agreeing upon common Rules for Government and manner of Worship; and the Authority of the Sovereign Princes making them Laws for Obligation and Observance.

Art. 6. And now this Your Holy Mother has no other Rule of Faith and Practice, than the Holy Scriptures, which are  
2 Tim. 3. *able to make us wise unto Salvation.*

15. She receives for Canonical Scripture, neither less nor more than those Books, of whose Authority there was never any doubt in the Church; yielding herein as much to Universal Tradition as she ought.

Art. 8. She professes the same Faith, and no more than what all Christians have made the Badge and Symbol of their Profession, viz. That which is briefly comprized in the Apostles Creed, explained in the *Nicene* and *Athanasian* Creeds, proved by the Holy Scriptures, and approved by the Consent of the Universal Church.

Liturg.

She

She worships the only True God,  
(as she is taught to believe in him) *Art. 1.*  
and no other.

She owns no other Mediator than Je-  
sus Christ. No other Propitiation than  
his Blood. No other Merit than his  
Righteousness.

She uses, and administers the same *Art. 25.*  
Sacraments which Christ left in his *Catech.*  
Church, and no other.

She Celebrates this Worship, and  
Ministers these Sacraments in a Lan-  
guage understood by all concerned, and  
with such Rites as are agreeable to the *Pref. to*  
Word of God for Decency and Order. *Liturg.*

She shews the Succession of Her  
Bishops to the Apostles of Christ as fully *Art. 36.*  
as it can be shewn in any other Church *Mason.*  
at this Day ; and Her Ministers are *Bramhall.*  
lawfully called to their Office, and or- *Burnett.*  
dained according to the Scriptures, and  
Canons of the Universal Church.

She honestly teaches the great, and  
necessary Duties of Christian Religion ;  
and particularly those of Obedience, *Art. 37.*  
and Submission to the Civil Magistrate,  
and the Sovereign Prince, not only for  
Wrath, but for Conscience sake : Nor *See K.C.I.*  
have these things been more sincerely *his Works.*  
taught,

## *Cantion to Protestants.*

taught, or more to the Edification of the People, than in this Church.

Lastly, You are Members of a Church which in these respects (and in all other essential to such a Constitution) holds a Communion with all true Churches of Christ, that are, or have been in the World ; and is together with them a true Member of that Holy, Catholick, Apostolick Church, which was from the Beginning, and will be to the End.

1 Ep. Jo. 2.  
c. 19. ver.

I say, If you be really what you profess, this is your happy Station : But if you be Hypocrites, all these Cords won't hold you, but your Doom is told you by St. John, *They went out from us, because they were not of us : for if they had been of us, they would no doubt have continued with us ; but they went out, that they might be made manifest that they were not all of us.*

And if you leave this Church to go to Rome (that Church, to which you are now so plausibly and so artificially invited) you will not only appear evil, but unreasonable Men, upon the following Considerations.

You

## *Cantion to Protestants.*

5

You go to a Church where you must *Imprimis.* be Schismatics, that you may be Catholics; and adhere to a particular, in opposition to the Universal Church.

You must entertain Doctrines different from Scripture, and be advised to use another way of discerning Doctrines than what the Gospel prescribes, *Ex. Gr.*

Our Saviour bids us, *Beware of the* Matth. 16.  
*Leaven*, i. e. of the Doctrine of the 6, 12.  
*Pharisees*, though they sit in *Moses's*  
Seat. But you must here embrace  
all the Doctrines of those that sit  
in the Chair of *St. Peter*, be they  
what they will.

Again he says, *Take heed that no man* Matth. 24.  
*deceive you, for many shall come in my* 4, 5.  
*name to deceive*: But here you are  
told, That they who come to you  
in the Name of Christ, will not, cannot deceive you.

*St. Paul* saith, *That if an Angel from* Gal. 1. 8, 9.  
*Heaven Preach any other Doctrine,*  
*than that which he preacht, let him be*  
*accursed*: But here you must receive  
all that comes from the Western  
Pa-

## Caution to Protestants.

Patriarch, though never so contrary to the Gospel, upon pain of an *Anathema*.

Gal. 2. 11. Again, St. *Paul* withstood St. *Peter*  
 & 14. v. to the Face, when he saw that he  
 walked not uprightly according to  
 the Truth of the Gospel: But St.  
*Peter's* pretended Successor at *Rome*  
 pleads, That in no case he is to be  
 withstood, because it is impossible, but  
 that he should walk uprightly in the  
 Truth of the Gospel.

In a Word, St. *John* the Divine bids  
 Rev. 18. 4. us, *Come out of Babylon, that we*  
 Tert. adv. *may not partake of her Sins:* But here  
 Marc. l. 3. you are advised to come back into *Ba-*  
 c. 13. *bylon*, for that she only is impeccable.  
 Aug. de. -----*The milk-white Hind.*  
 civ. Dei.  
 l. 18. c. 2.

But to proceed,

If you leave the Church of *England*  
 for that of *Rome*, you go to a Church

Where feigned Revelations and Visions  
 obtain frequently for matters of  
 Truth; Counterfet Relicks of Saints  
 for



## Caution to Protestants.

7

for Objects of Veneration ; and falsely pretended Miracles for means of Conversion and Confirmation.

Where the Traditions of Men are advanc'd equal, if not above the Word of God ; and Pope *Pius* his Creed prevails beyond the Apostles ; and Father *Bonaventure's* Contrivance of our Ladies Psalter is preferred before the Psalms of *David*.

Where Divine Worship is given under such Representations to God, as exceedingly debase his Majesty, Conc. Elib. can. 36. and are contrary to the Decrees Tert. Ap. cap. 30. and Practice of all the antient Christians, as well as to the second Commandment in the Decalogue.

Where the People are not required to pay to God a reasonable Service, unless an implicit Faith, and a blind Obedience be such.--And the Priests in their publick Offices are no other than *Barbarians* to the People, because not understood. I Cor. 14. 11.

Where

Where Transubstantiation must be believ'd in despite of Sense, Reason, Scripture and Antiquity ; and the Blessed Eucharist must be Celebrated in One Kind only, in meer Contradiction

Mat. 26. 27. to our Saviours, *Drink ye All of this.*

Where greatly to the Dishonour of the one Mediator, Jesus ; and of the  
 1 Tim. 2. 5. one Propitiation through Faith in his  
 Rom. 3. 25. Blood ; the Doctrines of the Churches  
 1 Joh. 2. 2. Treasury, of the Pope's Indulgences,  
 Heb. 7. 24, of Works of Supererogation, of In-  
 25, 27. vocation of Saints and Angels, of Purgatory, &c. are foisted in as a kind of Eekings out of his compleat and  
 Lib. de Pur- perfect Satisfaction. However, Bellar-  
 gat. 1. cap. mine can fancy a Man may be said to be  
 14. his own Redeemer, without any Injury to Christ.

In fine, You go to a Church in which are many things false and corrupt, notwithstanding the hoped-for, and boasted-of Amendments of its Famous Council of *Trent*, wherein many of the Bishops and Fathers confessed Dirt enough to be in the House, but could not agree to cast it out of Doors,

Doors, for fear of throwing their Gold away with it; according to the old Proverb, which says, *Muck and Mony go together.*

And last of all, You go to a Church, which is so far from being an Infallible Guide to Others, that she her self builds upon the most miserable Uncertainties that can be. *Ex. Gr.*

Many of her Doctrines and Practices having no Footing in Scripture, are made to stand upon meer Humane Tradition.

The very Being and Success of her Sacraments hang upon the Intention of the Priest: And the main Point of all, which is the Pope's Supremacy (upon which *Bellarmino* says, the whole of Christianity depends) has nothing to support it but such Presumptions as these, viz. *In Pref. ad lib. de Rom. Pont.*

*That St. Peter had a Primacy of Jurisdiction over his fellow Apostles.*

*That this his Power was not personal, but derivable to his Successors.*

*That in this Primacy of Power He was Bishop of Rome.*

*That*

## Caution to Protestants.

That he left to that See, Successors, that were Heirs of his Grace and Spirit in a perpetual and infallible Line of Succession. And

That notwithstanding all the long and desperate Schisms, corrupt Intrusions, unjust Usurpations, confessed Heresies that have happened, yet still de facto this present Pope succeeds St. Peter in that Chair, as the Universal Head of the Christian Church.

Of all which Propositions, if any one fails, this whole Tower of Babel comes to the Ground; and how to prove them all to be true and sound, is next to impossible, as a learned Pen of our own Church has sufficiently shewn; and as bold as the Romanists are in other matters, not one of them has been so brave, as to dare to answer that Author in a just and rational Treatise as his is.

Barrow on  
the Pope's  
primacy  
p. 109

